

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 27.

\$2 in advance.

PROVIDENCE, R. I. SATURDAY, MARCH 3, 1827.

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REV. DAVID PICKERING, EDITOR.

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MISCELLANEOUS.

GOD IS LOVE:

And his being love authorizes the belief
that all his attributes, in their every possible
tendency, are love. His wisdom, by which
the vast scheme of the universe was estab-
lished, is love; and as "love worketh no
ill," the design of the divine wisdom, in the
scheme of universal being is goodness to all.

The power of God is love. There is no
energy, nor power of exertion in the omni-
potent Ruler of all worlds, but that of love.
The justice of God is love. This is mani-
fested by the written commandment; "Thou
shalt love the Lord thy God, with all thy
heart," &c. The obligation of man to his
fellow-being is predicated on love: "Thou
shalt love thy neighbour as thyself."

The gospel, which reveals the religion
which is acceptable to God, is the offspring
of love. "God so loved the world that he
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believeth on him might not perish, but have
everlasting life. For God sent not his Son
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that the world, through him, might be saved."
Again—"Herein is love; not that
we loved God, but that he loved us, and
sent his Son to be the propitiation for our
sins." From this great truth our duty,
which is to love one another, is derived.
Beloved, if God so loved us, we ought also
to love one another."

Every thing in nature, the various sea-
sons of the year, the changes of day and
night all conspire to commend the love of
God to man.—What serenity, what calmness,
what peace of mind does this doctrine of the
divine love afford. In all past time God
has been love; He is love in the present
time; and in all future time He will be

love. Love fills all worlds and blesses all
beings, and calls aloud on every thing that
hath breath to praise God, to love him and
keep his commandments.—*U. Magazine.*

LAW OF RECTITUDE.

"Whatsoever ye would that men should do to
you, do ye even so to them."

To do as we would others should do to us,
is a plain injunction of the Bible. It is in-
tended as a law by which to regulate our
conduct—brief, comprehensive and always
at hand. Whatever interpretations may be
put upon it, either by the friends or enemies
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Not so with laws that are human. They are
long and intricate, and seldom extensive.
From their very nature, therefore, they can-
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little impression on the mind as to have little
influence on our conduct. The interpreta-
tions given them, even by their friends, not
only obscure and pervert, but make them
the procuring cause of the very evils they
were intended to prevent.

The law I am contemplating is adapted
to all capacities. The capacities of men
are known to differ as widely as their coun-
tenances or tones of voice. The few pos-
sess intellects acute and judicious, while
the great body of mankind are less liberally
endowed, or neglected altogether. The
former may understand the intricacies of
laws human, but the latter, to say the least,
must remain in great ignorance. And al-
though they may be binding upon them, they
cannot feel these obligations. In this, the
wisdom of God is manifest. He knows well
every individual he has made, and what laws
will apply to them: whatever powers of
mind they may possess, or however they
may use them.—The prince on his throne,
and the beggar in his shed—the philosopher
and the fool, may study this divine law, and
increase in wisdom.

It involves a motive to action. Other
laws and maxims present naked truths to the
understanding. These operate faintly on
the will and passions, the active principles
of our natures. But this law acts directly
on them both, warming and animating to
the discharge, when duty is presented.
We are little affected by the situation of

others, however presented, until we make
their case our own. Then, how the scene
changes! We want no further motive. The
passions move—the will inclines, and the
action is performed. Cold, calculating self-
ishness, clad in the tattered robes of love
and friendship, no longer sways the mind,
but resigns its empire into milder hands.
Our neighbour's interest becomes equal in
value with our own. His wants are reliev-
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wounded spirit—his soul filled with grati-
tude to Heaven, and God is glorified.

This law is applicable to persons in all
the varied circumstances and conditions of
life. In this respect, it assumes an impor-
tance not easily conceived. It knows no
particular reference, or locality; but ex-
tends alike to the man of pain or pleasure—
of poverty or wealth—of weakness or pow-
er—to the wild man of the forest, or the re-
fined of the splendid city. All, all alike
may enjoy its sacred influence. These re-
marks will apply to no laws but such as are
from heaven.

I will mention but one more characteris-
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character of man. Many laws are profes-
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But wherever this law is felt, the slave of sin
is emancipated; and, walking abroad in the
image of his God, takes his seat among the
sons of light. He feels himself redeemed;
and, imitating the conduct of his Redeemer,
"goes about doing good." Could it every-
where be felt, the world would be transfor-
med into the garden of the Lord—war cease
from under heaven, and universal righteous-
ness prevail.—*Free Press.*

Absurdities and Contradictions.

The doctrine of endless misery is fraught
with all that is extravagant and irrational;
it is replete with contradiction and absurd-
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ment to enumerate all the follies attendant
upon that scheme. In this communication,
I will notice a few of the many inconsisten-
cies of which this system is composed.

The advocates for this scheme suppose,
or maintain, that all men sinned in Adam,
and became liable, or exposed to all the
horrors of an eternity of torture. But in
the same breath they tell us that all the elect
were given to Christ, and were consequent-
ly sure of salvation from eternity!! Now,
how is it possible that all are exposed to
endless death, when the salvation of the

them in any other way he could find most for his interest; and I am sorry to say (although you may not be aware of the effect of contending for the propriety of using such language as I complained of) that your method of treating the subject in your last has convinced me most fully, that you think it unsafe to attempt to support the charges made by your correspondent against Universalists, neither have you the magnanimity to take them back and acknowledge the wrong.

You say, the reason your correspondent "used more severe language against Universalism, than the other *isms*, was that he probably considered it a compound of all the errors and licentious principles of all the rest."

This same writer of yours, if he is the man you think he is, has been heard to say, that Universalism is far more *rational, scriptural and consistent*, than Arminianism, and that the Society in this town was as respectable as any other. How, sir, does this agree with the language I complained of?

With regard to the effect the sentiments of Universalists have on community wherever they are truly embraced, facts must answer; the declarations of any Judge, or Priest or any other person respecting their fears for the safety of community, will not stop inquiry, no, not if a Judge or a Priest, represents a Universalist minister, as denying the Divine threatnings; for, all Universalists as well as all liberal minded men know they wilfully or ignorantly misrepresent them when they say they deny the Divine threatnings.

The remaining parts of your Reply I take the liberty to pass over in silence, the reasons for which will be obvious to our readers, except that part which refers to 1 John v. 7. and as I merely quoted the passages and reasoning of your correspondent to shew his method of getting along in proving the Trinity, it becomes my duty as you have called for proof that the text is an interpolation, to lay it before you and our readers.

"If it were worth while" says Griesbach, the *trinitarian* editor of the standard edition of the New-Testament, "I could defend six hundred readings, the most worthless, and rejected by all; by testimonies and arguments equally numerous and strong, nay far more so, than are those on which the advocates of the genuineness of this passage rely. Nor would the defenders of the genuine text have in those instances so many and weighty arguments to oppose to my vain attempts as have been produced against the supporters of this verse."

The *Calvinistic* editors of the Eclectic Review hold the following language, to shew that this verse is *interpolated*.—"It is found in NO Greek manuscript, ancient or recent, except one to which we shall presently advert,—in no ancient version, being interpolated only in the later transcripts of the Vulgate. Not one of the Greek fathers recognises it, though many of them collect every species and shadow of argument, down to

the most allegorical and shockingly ridiculous, in favour of the doctrine of the Trinity,—though they often cite the words immediately contiguous both before and after,—and though, with immense labour and art, they extract from the next words the very sense which this passage has in following times been adduced to furnish. Of the *Latin* fathers, not one* has quoted it, till Eucherius of Lyons, in the middle of the fifth century; and in his works there is much reason to believe that it has been interpolated.

Under these circumstances we are unspeakably ashamed that any modern divines should have fought *pedibus et unguibus*, for the retention of a passage so indisputably *spurious*. We could adduce half a dozen or half a score of passages of ample length, supported by better authority than this, but which are rejected in every printed edition and translation. One Greek manuscript we have said contains the clause. This is the Dublin or Montfortianus, a very recent manuscript, glaringly interpolated from the modern copies of the Vulgate, and distributed into the present division of chapters."

I furnish these extracts, and might give you more authority, but am satisfied if these are not regarded, more from other sources would have no effect.

I have now done, and if I ever should again call on any person on account of abusive language used towards a body of men with whom I am connected, that person will not be a strict Calvinist, for I have had woful experience, that nothing can be expected from them unless it agrees with strict Calvinism: Having offered the columns of your periodical, for a decent written piece in favour of Universalism, your offer will probably be accepted by some person ere long.

Having also offered the columns of the Hopkinsian Magazine to disprove the genuineness of 1 John v. 7, and as you appear to be willing your readers should have the proof of its being spurious, the extracts and note are at your service, and I doubt not will be serviceable to your readers. Yours,

SAMUEL W. WHEELER.

NOTE. * It has been attempted to be shown that Tertullian and Cyprian have cited the last clause of 1 John v. 7. In order to be satisfied on this subject, see Griesbach, Nov. Test. Vol. 2, App. p. 13—15: or Porson's Letters to Travis, 240—282: or Marsh's Michaelis, Vol. IV, 421—424. See also for a lamentable contrast, Travis' Letters, 3d ed. 32, 53, 75, 123. C. Disciple, Vol. II. p. 29.

VOLUME 3. PART 1.

For the better accommodation of our Patrons generally we have inserted in this No. a copious Index to the last 26 Numbers. This arrangement we deemed necessary, as many of our subscribers had their first and second Volumes bound separate, and would prefer having this volume divided to correspond with them in thickness and general ap-

pearance. This may now be effected, as the present Volume contains double the number of pages of the former ones. Beside, many new subscribers have been added to our list, whom it was not in our power to supply with the back numbers, and their sets must of course have been imperfect and unfit for binding. The index to the whole volume would have occupied the whole of the last No. and been too voluminous for convenience, these are the principal reasons which have moved us in dividing the Vol. into two parts, and which we hope will meet the approbation of our Patrons, to whom we tender our unfeigned thanks for the very liberal manner in which they have extended their support to us in time of need. We hope for a continuance of their patronage, and assure them that nothing shall be wanted on our part, so far as our ability extends, to render the work both interesting and instructing.

It may be well for this No. to be cut at the top of the pages, so that the Index and Title-page may be kept clean and smooth for binding, as in that case they should precede the volume.

We recommend the first article in this paper, on Universal Restoration, to the attentive perusal of our readers. It was extracted from a Unitarian publication and may perhaps be more interesting to many on that account, as a more lucid exposition of our faith could not be easily given; and coming from the source which it does, is worthy of a candid and careful perusal.

"A Believer's" reply to Theophilanthropist is necessarily omitted this week.

Review of Dr. Emmons' Sermon will be commenced in a week or two.

Correction.—In the notice of the *Liberalist* last week, an error occurred in saying it was to be published weekly, it should have been semi-monthly. The mistake occurred in consequence of the No's being lent and could not be easily referred to when writing that notice.

Married,

In this town, on Sunday evening last, by Rev. Mr. Pickering, Mr. George W. Dawless, to Miss Julia Ann Card, both of this town.

Died,

In this town, on Monday last, Mrs. Abigail Chace, relict of the late Mr. Amos Chace, aged 83.

On Wednesday morning last, Samuel L. Taber, son of Mr. Samuel M. Taber, aged 2 years and 7 months.

In Pawtucket, on Sunday last, Mrs. Abigail Balkcom, wife of Mr. Francis B. Balkcom, of that village, and only daughter of Mr. Samuel Newell, Jr. of Attleborough, aged about 22.

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the same breath they tell us that all the elect
were given to Christ, and were consequent-
ly sure of salvation from eternity!! Now,
how is it possible that all are exposed to
endless death, when the salvation of the

ELECT has ever been sure? In the one sentence, they tell us, that all are exposed to endless wretchedness, and in the other, that the elect never were thus exposed.

They tell us, that the scriptures teach endless misery in the clearest terms possible; and in justification of this, they cite passages which assert that unbelievers shall be, or are *dannet*. Since sinners, say they, are damned, it is not possible that they can be made happy. All who are damned must be miserable for ever.—But when addressing their self-styled *elect*, they inform them that they were in a state of damnation, but were snatched therefrom by the special agency of God. This damnation necessarily means endless misery; but the elect experience it only for a season!

They tell us that men are not elected on account of their good works, or any thing virtuous in them. But on the other hand they say, if the elect were as vicious, or as sinful as other men, they would come short of salvation! Or in other words, good works are sinful in the sight of God, but these are the only conditions on which eternal blessedness is suspended. That is, if they were destitute of those works which are sinful in their nature, they will be rejected and excluded from glory!

Christ, we are gravely told, died for the whole world; but the elect only have any interest in Jesus! The gospel is glad tidings to all people, but it will increase the misery of all the non-elect. Christ is the Saviour of the world, but all who belong to the world will perish! All men may be saved if they will, but God has fixed some in eternal anguish by an irrevocable decree! The damned will be punished in the presence of the holy angels and in presence of the Lamb, for the wicked shall be banished from the presence of God eternally! In Adam all men died eternally, and all this was executed in one day! Every sin is infinite, but one infinite atonement cancels all the sins of the whole world; and this infinite atonement is made by the human, that is, the finite nature of Jesus Christ! God is just, and his justice requires the endless death of every offender; therefore the elect will be saved! God is just, and if he had been just with his creatures, all would, long ere this, have been in irrecoverable ruin! Infants are totally corrupt, but are increasing in wickedness every moment! Every act of the unregenerate is sinful, therefore it is their duty to seek an interest in Christ! God, and he only, can change the hearts of sinners, therefore it is their duty to change their own hearts! Every sinner can repent of his sins, and glorify God, therefore God will be glorified in the eternal suffering of his creatures!

What floods of confusion are here! That person who can swallow down these, and an hundred other inconsistencies, is prepared to be the dupe of deluders, and the advocate

for ignorance. But such is the perversion of the gospel at the present day, that men are branded as infidels unless they will receive these inconsistencies as gospel truths, and feast upon absurdities too gross to bear a moment's consideration. From such inconsistencies, the Lord in mercy save us.

Rel. Inquirer.

THE REVOLUTION OF A YEAR.

These regular returning aspects of nature which divide man's time into equal parts, and which he has only to number as they succeed each other, like the lettered stones erected on the sides of our roads, to inform the traveller what space of ground he has traversed, serve to give notice to the passenger through human life, how far he has proceeded in his path to the grave.—Most pointed are the marks, most forcible are the mementos of their expiration. They irresistibly rouse our attention to the wings of time, and force us to take notice of his flight.—Nature signifies it to us by no faint intimations; she proclaims it with a loud voice—she paints it in strong colours. The monitor must and will be heard. Vegetation starts from the ground—a green resurrection surprises the eye—the leaf fades and falls—the forest is stripped—the shower is frozen, and the waters are fettered to spur to his duties irresolute and procrastinating man! This repeated proclamation of nature to mankind, which revolving seasons successively utter, that their years are rolling swiftly, once in every year it is their custom to echo. Once in every year they tell one another what nature tells them more than once—that the longest periods of their time are passing rapidly from them! another of those years of which only a few make up the life of man, is become a part of the irrevocable past! A year is a season of magnitude in the little life of man. It is an ample stride to the tomb. A few more strides will bring us all thither!”

HISTORY OF UNIVERSALISM.

A REQUEST.

The subscribers solicit the attention of every one into whose hand this paper may fall, to the following *List of scarce Works* relating to Universalism; and they take the freedom to request, most urgently, that whoever possesses any of those works, or knows where any of them may be found, or, in one word, has any knowledge whatever concerning them, would be so obliging as to address a letter, by mail, to either of the subscribers, with all the information of this kind which he possesses.

LIST.

1. *Works in favour of Universalism.*

“Some Thoughts of the Life to come.”—

By R. STRAFFORD

“Olbia; or New-Island,” &c.—By JOHN SADDLER.

“Freedom of the Will;” and “The

Rise, Race and Royalty of the Kingdom of God in the Soul.”—By PETER STERRY.

“An Essay on the Two Witnesses.”—By E. CLEGG.

“The Restitution of All Things; an Essay on the Important Purpose of the Redeemer's destination.”—By JAMES BROWN.

“Theosophical Transactions.” No. V. “Enochian Walks with God.” “Revelation of the Everlasting Gospel Message.” “God's Light declared in Mysteries.” “Discourses on Subjects relating to a Spiritual Life.”—By Mr. MARSAY. (English, French, or possibly German.)

“Entretiens sur la Restitution Universelle.”—By a Prussian Nobleman, (French.)

“Le Plan de Dieu envers les Hommes tel qu'il l'a manifesté dans la Nature et la Grace.”—By F. O. Petitpierre, (French.)

“Apokatastasis Pantos.”—By J. W. PETERSEN, (German.)

“Tractatus de Omnium Rerum Restitutione.” By COSTACCIARO; VEL CARBO A. COSTIARO, (Latin.)

2. *Works perhaps in favour of Universalism.*

“Divine Dialogues.” By Dr. HENRY MORE.

“Gilpin's Sermons and Hints.”

“Treatise on the Eternity of Hell Torments.” By MATTHEW HOBBERY, D. D.

“Heaven or Hell upon Earth.” By NATHANIEL VINCENT, F. R. S.

“The Doctrine of Endless Torments freely and impartially debated, enquiring what Credibility it hath from History, Analogy, or Scripture.” By JOHN MAUD, M. A.

“The near approaching Day of Universal Restoration, Regeneration, Peace and Salvation.” By JOHN RUSSEL.

“The Doctrine of Hell Torments distinctly and impartially discussed.” (A Pamphlet.)

“Traité de la Restitution.” By JOHN DE LA PLACETTE, (French.)

“De Eternitate Pœnarum Gehennalium.” (Latin.)

[N. B. Certain information is desired whether all or any of the works of this second head in the List, are in favour of Universalism.]

3. *Works against Universalism.*

“An Enquiry concerning the Future State of those who die in their sins.” By S. HOPKINS. Newport, R. I.

“Everlasting Fire no Fancy.” By JOHN BRANDON. In answer to “the foundation of hell torments shaken.”

“Hell's Everlasting Torments asserted.” By NICHOLAS CHEWNEY.

“Letters to an Universalist.” By CHARLES JERRAM.

“The Universalist examined and confuted.” By OBADIAH HOWE.

“Causa Dei, or an Apology for God, on the perpetuity of Infernal Torments.” By RICHARD BERTHOGE.

“Lampe's Theological Discussions, con-

cerning the Endless Duration of Punishment." (English or Latin.)

4. *Works containing information of certain Universalists.*

THOMAS EDWARD's "Gangrena."
"Lavater's Journal." By J. C. LAVATER. (English or French.)

"Memoirs of the Private Life of my Father, (M. Necker.) By the Baroness DE STAEL HOLSTEIN. (English or French.)
"Life of Nothanker." By NICOLAI, (English or German.)

All the works in the List are, except one, foreign publications. The subscribers, in the course of between two and three years spent in the collection of materials for a History of Universalism, Ancient and Modern, have searched the extensive Libraries in this vicinity, with what they regard good success; but in all their inquiries they have been unable to find any of the works here mentioned, which still seem to be of considerable importance to the accomplishment of their undertaking. In the hope that some out of so many, may be found in this country, this request is respectfully but anxiously preferred. They may lie among old, neglected books in the hands of individuals, where two or three works which were thought equally difficult to be obtained, have already been discovered; or they may be in some of the public libraries which are increasing in our sea-ports and large towns. Will those brethren who can gain access to these abundant receptacles of literary trash and excellence both old and new, rare and common, generously take the trouble to inquire into their contents, with particular reference to the foregoing catalogue?

As there exists, properly speaking, no history of Universalism, (the only book of that title, though it may contain valuable information, and though it may have other merit, being, after all, rather polemical than historical,) the subscribers have, from the first, resolved to spare no pains, nor reasonable expense to render their work accurate, and as complete in the collection of facts as the means of information in this country will permit. Of the ancient part, at least to the end of the sixth century, the materials extant all lying in the writings of the Christian fathers, so called, of the first six or seven centuries, are within our reach; from that period to the era of the Reformation, such is the number of the christian writings, that the life of man is scarcely adequate to their perusal, (and a great number of them are not in this country,) and consequently nothing more than a *Sketch of the History of Universalism of that time* will be expected, or attempted; and the same must be said of the period from the Reformation to the present time.

HOSEA BALLOU, 2d,

Pastor of the Universalist Church and Society in Roxbury, Mass.

THOMAS WHITTEMORE,
Pastor of the Universalist Society in Cambridgeport, Mass.

N. B. We will thank all the editors of Universalist periodical publications, and others so disposed, to give the above an insertion.—U. Magazine.

RELIGION.

"Let this idea dwell in our minds, that our duties to God and our duties to men, are not distinct and independent duties, but are involved in each other: that devotion and virtue are not different things, but the same thing, either in different stages or in different stations; in different points of progress, or circumstances of situation. What we call devotion, for the sake of distinction, during its initiatory and instrumental exercises, is devotion in its infancy; the virtue which after a time it produces, is devotion in its maturity; the contemplation of Deity, is devotion at rest; the execution of his commands is devotion in action. Praise is religion in the temple, or in the closet; industry from a sense of duty, is religion in the shop, or in the field; commercial integrity is religion in the mart; the communication of consolation is religion in the house of mourning; tender attention is religion in the chamber of sickness; paternal instruction is religion at the hearth; judicial justice is religion on the bench; patriotism is religion in the public councils.

"Religion has planted itself, in all the purity of its image, and sufficiency of its strength, at the threshold of human misery; and is empowered to recall the wanderers from their pilgrimage of woe, and direct them in the path to heaven. It hath diffused a sacred joy in the abodes of poverty and wretchedness; it has illuminated the dungeon of the captive; it has effaced the wrinkles from the brow of care—shed a gleam of sacred and tranquil joy in the chamber of death, gladdened the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth a faint foretaste of the blessings of futurity. It is as benign as the light of heaven, and comprehensive as its span. An iris in the sky of the christian, it quickens perseverance with the promises of reward—reanimates the drooping spirits—invigorates the decrepitude of age—and directs with a prophetic ken, to the regions of eternal felicity. Like the sun, it gilds every object with its rays, without being diminished in its lustre, or shorn of its power."

RETRIBUTION.

During the reign of Henry VIII, in England, the Anabaptists were persecuted, and two of considerable eminence, namely, Joan Boucher, (commonly called Joan, of Kent,) and George Van Pare, a Dutchman, were committed to the flames. It is related, that 'a person, supposed to be Fox, the author of the book of Martyrs,) earnestly entreated the famous John Rodgers, who was afterwards burnt at Smithfield, to use his interest with the Archbishop to save the poor woman

from the cruel death to which she had been doomed. But Rodgers answered, that burning alive was no cruel death, but was easy enough. Fox, astonished at such an answer, replied, "Well, perhaps it may so happen that you yourselves shall have your hands full of this mild burning." And so it came to pass; for Rodgers was the first man who was burned in Queen Mary's reign."

A long Journey, and strange Climate.

We extract the following from an old orthodox book, entitled, "The Practice of Piety." It will be a treat to the lovers of fire and brimstone, and sufficiently disgusting to the rational and humane, without comment.

"From this judgment-seat thou must be thrust by angels, together with all the damned devils and reprobates, into the bottomless lake of utter darkness, that perpetually burneth with fire and brimstone; into which bottomless lake, after thou art once plunged, thou shalt ever be falling down, and never meet a bottom! And in it thou shalt ever lament, and none shall pity thee; thou shalt always weep for pain of the fire! and yet gnash thy teeth for the extremity of the COLD!!!!"

IDLERS.

The Hollanders, in the early age of their Republic, considered idle persons as politically criminal, and punished idleness as a crime against the commonwealth. Those who had no visible means of an honest livelihood were called before the magistracy to give an account of how they got their living; and if they were unable to render a satisfactory explanation on this point, they were put to labour. Those thrifty Hollanders are said to have employed the following singular expedient. They constructed a kind of a box sufficiently large for a man to stand upright in and exercise his bodily faculties. In the interior of it was a pump. The vagrant or idler was put into this box, which was so placed in the liquid element, that the water gushed into it constantly, through the apertures in its bottom and sides; so that the lazy culprit had to work at the pump with all his might, and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease, inasmuch that no person was ever known to work at it the second time.—Brief Remarker.

FALSE HUMILITY.

To hear some christians talk, one would imagine they thought it their duty, and a mark of sincerity and goodness, to be always complaining of corrupt and desperately wicked hearts, and consequently that they ought to have, or in fact should always have such hearts to complain of. But let no man deceive himself. A wicked and corrupt heart is too dangerous a thing to be trifled with. I would not here be thought to discourage the humble sentiments every man should

have of himself, under our present infirmities. But we may greatly wrong ourselves by a false humility; and whoever carefully peruseth the New Testament will find, that however we are obliged to repent of sin, a spirit of complaining and bemoaning is not the spirit of the gospel; neither is it any rule of true religion, nor any mark of sincerity, to have corrupt hearts, or to be always complaining of such hearts. No, the gospel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good works, to sanctify us throughout in one body, soul and spirit, that we may *now* be saints, may *now* have peace and joy in the Holy Ghost, and at length be presented without spot or blemish before the presence of God. Christ loved the church and gave himself for it, not that it might continue groaning in a state of corruption and wickedness, but that he might even in this world sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And this is the invariable sense of revelation. Nevertheless it is manifestly true, that while we are in the body we shall be exercised with the passions thereof. But this is not our corruption or wickedness, but the trial of our virtue and holiness in resisting and subduing every irregular appetite. And it is the real character of every true christian, not that he feels he hath a corrupt and wicked heart, but that he crucifieth the flesh with the affections and lusts, and perfects holiness in the fear of the Lord. A real christian may say, my heart is weak, and my passions strong; but he is no real christian, or the gospel hath not had its proper effects upon him, if he cannot at the same time truly say, I resist and restrain my passions, and bring them into captivity to the laws of reason and true holiness. Whatever is evil and corrupt in us we ought to condemn; not so as that it shall still remain in us; that we may always be condemning it; but, that we may speedily reform, and be effectually delivered from it; otherwise, certainly we do not come up to the character of the disciple of Jesus Christ.—*John Taylor.*

The following is a correct extract from Rev. John Wesley's *Poem on the love of God.*

"That vast unfathomable sea
Shall swallow up all Adam's line,
And every soul of man shall be
For ever lost in love divine."

Query. Is not this universalism? If it is not, pray tell us what is.

UNIVERSALISM.

There is no doubt but that many virtuous and good men, of benevolent and charitable dispositions, look with a sort of inward dread and horror at the doctrine of Universalists; because they suppose that if it should be be-

lieved by the world, there would be at once an end to piety, to religion, and to morality; that the reasoning would then be, there will be no punishment hereafter, and men would say, we will live as we please, for we are all safe.

It becomes the duty of the believers, in universalism to remove these objections in a fair unsophisticated manner from every candid, thinking, reflecting mind; and if it cannot be done, the doctrine ought to be abandoned as a delusion; for if the dissemination of it introduces licentiousness and immorality, its advocates must be dangerous enemies to human happiness.

I presume I shall adopt a principle, from divine authority, which no christian will controvert, when I take the words of the Scribe who came to our Saviour to inquire of him which was the first commandment of *all*? and on receiving his answer, and his mind assenting to the truth of our Saviour's words, replied to him—"Well, Master, thou hast said the truth; for there is one God and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than *all* whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of heaven." Now this statement is so explicit and clear—so universally admitted in its fair legitimate sense, by the minds of every denomination of christians with which I am acquainted, that I shall presume it to stand uncontroverted. If so, what are the feelings which flow from this belief?—what the fruits it produces? Not a licentious and wicked life, not a dislike of the law and commandments of our heavenly Father—not a wish or a desire to do any thing which he has forbidden; neither would there be a desire to injure a solitary being of the human family, or add one pang to any heart susceptible of feeling; but on the contrary, a person possessing this principle, will delight in a holy and an upright, virtuous life; his highest pleasure will be to perform the commands and obey the law of his Creator; nothing would give him so much pain as a consciousness of violating either; he would have no wish or desire to do any thing which would offend him; when conscious of offence, he would give no slumber to his eyes until peace and pardon were obtained, and reconciliation made; his benevolence would also flow towards his neighbour, (which term, in the broad meaning of our Saviour, I suppose embraces the whole family of man;) and therefore would delight to do them good and make them happy.

It is difficult for me to perceive how this belief can have any tendency to demoralize man; how any injurious, deleterious effects can arise from it, so as to endanger the peace and happiness of society or the world; on

the contrary, I believe it would have a directly different effect; that it would introduce more humanity, more benevolence, more charity, more love and brotherly affection. If my conclusions are wrong I will thank any gentleman to correct them. It may be objected, that, by removing the fear of endless punishment, you remove a very potent engine, which now cramps the wicked in his vile career, and checks and restrains him in his course of vice. I suppose it will be admitted that endless punishment has been preached, and believed, throughout the most part of christendom, for many centuries past, and also in the heathen world, at least, since the days of Zoroaster; but has it restrained vice, have those who believed it, lived better lives on account of that belief? If the affirmative of this can be proved, the objection must stand good, so far as morality is concerned, and that is no immaterial point, but this I sincerely doubt. I doubt both the morals and religion of that man who says, in his own heart, I must worship my Creator, because, if I do not, he will send me to a place of misery. I must be just with my fellow-man, feed the hungry, and clothe the naked, because my Creator sees me, and I fear he will punish me everlastingly, if I should neglect it. Now does this man worship God in spirit and in truth? Is the law of God sweeter to his taste than honey? Does he delight in the service of his Creator? Can any such service be acceptable to a God of purity and truth? Can he require this at our hands? St. Paul said he exercised himself to discharge a conscience void of offence towards God and towards man, but he did not say that it was the fear of everlasting punishment that produced this effect.—He said the love of Christ constraineth us. Why, if the terrors of hell would make men sincere and pious worshippers of God, did St. Paul in his preaching say nothing about it? What, let me ask the reader of this, would his sensations be, were he placed in a society, among a set of men, whom he was perfectly convinced would steal, and cheat, and rob him, were they not overawed and kept down by the fear of eternal misery? It would be a burlesque on morality to say there was any good principle among such men, let their conduct be as regular as you please; they are only wolves in chains. I do not believe such a set of beings ever existed, except in some wild imagination. I frankly confess that I cannot conceive of a more wicked being than one whose heart and desires are to violate all the moral and social duties, and is restrained only through fear of punishment, from the perpetration of the blackest crimes. We may as well talk of the morality of a wolf—of a demon, as the morality of such a man. The morality of one is of exactly the same species as that of the other. The wolf refrains from stealing my sheep, because he fears I shall blow out

his brains ;—the man, because he fears he shall suffer never ending misery.

C. Intelligencer.

So little do we accustom ourselves to consider the effects of time, things necessary and certain often surprise us like unexpected contingencies. We leave the beauty in her bloom, and, after an absence of twenty years, wonder, at our return, to find her faded. We meet those whom we left children, and can scarcely persuade ourselves to treat them as men. The traveller visits in age those countries through which he rambled in his youth, and hopes for merriment at the old place. The man of business, wearied with unsatisfactory prosperity, retires to the town of his nativity, and expects to play away his childhood, and recover youth in the fields where he once was young.

JOHNSON.

I DIDN'T THINK.

A sprightly little girl, who occasionally entertains me with her prattle, has often amused me by the readiness with which to every charge of misconduct she furnished this brief excuse.—She erred always through inadvertence—“*She didn't think.*” It is a child's excuse—but how many of us are childish in this particular.

Close and habitual thinking is the foundation of all prosperity. There is no business, no pursuit, no situation in life, that does not require this constant operation of the mind—whatever is thoughtlessly done is ill done. A little observation will convince any man that a well regulated, close calculating mind is seldom found on the shady side of the hill. While a great many of those whom misfortune has overtaken have done things for which the only excuse they can offer is—“*They didn't think.*”

We had once a friend—a tolerably sensible sort of a man, one who took the world very easy, and made himself as happy as possible. He was a merchant, with a good capital and good credit. He bought largely, trusted freely—seldom troubled his debtors, and detested dunning—his great object seemed to be—to sell. But his creditors troubled him. And when his business came to be closed, it seemed wonderful that a man of so much sense should have travelled so directly to poverty. How did you expect, said one of his creditors to him, ever to pay your debts, when you never looked after your dues—when you did so wild a business. Ah, said he, “*I didn't think.*” He never recollected that to sell was the smallest part of a trader's business. All are not fools who do foolish things—the wisest men are sometimes caught in the silliest acts, simply for want of proper reflection.

Of that class of men who are in the habit of getting their wisdom by experience, the great majority make this particular mistake—“*They don't think*”—and their misfortunes

are to be traced to this source. A single thoughtless moment is sometimes fatal. I have known a fine fortune ruined by a simple indorsement, the work of less than a minute ; a house burned by the careless snuffing of a candle ; a life of embarrassment produced by a bargain, made in a few moments at a casual meeting. And ruin comes oftener in this way than by shipwreck, or the torch of the incendiary, or the changes of the times.

What grey headed man has looked back from the last stage of life over the history of his earlier times, and recollected no losses occasioned by thoughtlessness ? It is the language of every man—language which you daily and hourly hear—in this and that transaction, I might have done better—but *I didn't think.*

Trenton Emporium.

A FRAGMENT—Swiftly glide our years—they follow each other like the waves of ocean. Memory calls up the persons we once knew, the scenes in which we once were actors ; they appear before the mind like the phantoms of a night vision. Behold the boy rejoicing in the gaiety of his soul ; the wheels of time cannot move too rapidly from him—the light of hope dances in his eye—the smile of expectation plays upon his lips—he looks forward to long years of joy to come ; his spirit burns within him when he hears of great men, and mighty deeds ; he wants to be a man ; he longs to mount the hill of ambition, to tread the paths of honor, to hear the shouts of applause. Look at him again—he is now in the meridian of life ; care has stamped its wrinkle on his brow ; disappointment has dimmed the lustre of his eye ; sorrow has thrown its gloom upon his countenance ; he looks back upon the waking dreams of his youth, and sighs for their utility ; each revolving year seems to diminish something from his little stock of happiness, and he discovers, that the season of youth, when the pulse of anticipation beats high, is the only season for enjoyment. Who is he of the aged looks ? His form is bent and totters—his footsteps move more rapidly towards the tomb—he looks back on the past—his days appear to have been few, and he confesses that they were evil—the magnificence of the great is to him vanity—the hilarity of youth, folly ; he considers how soon the gloom of death must overshadow the one, and disappointment end the other ; the world presents little to attract and nothing to delight him ; still, however, he would linger in it, still he would lengthen out his days ; though of ‘beauty's bloom,’ of ‘fancy's flash,’ of ‘music's breath,’ he is forced to exclaim, ‘I have no pleasure in them.’ A few more years of infirmity, inanity, and pain, must consign him to idiocy or the grave—yet this was the gay, the generous, the high souled boy, who beheld his ascending path of life strewn with flowers without a thorn. Such

is human life ; but such cannot be the ultimate destinies of man. *Am. Trav.*

Indian Anecdote.—A few years since, whilst the mistaken zeal of many good men, led them to think that their red brethren of the forest might be christianized before they were civilized,—a missionary was sent out amongst them to convert them to the christian faith. The Missionary was unfortunately one of those preachers who delight in speculative and abstruse doctrines, and who teach the inefficacy of all human exertions in obtaining salvation. He called the Indians together to hear what he called the Gospel. The Sachem or chief of the tribe to which he was sent, came with the rest. The Missionary in the course of his sermon, (which was upon the very simple and intelligible doctrine of election) undertook to prove, that some were made to be saved, and some to be damned, without any regard to their good or bad conduct. As an illustration of his doctrine he cited the case of Jacob and Esau, and attempted to show that God loved the one and hated the other before either of them was born. “The Sachem heard him attentively, and after meeting invited him to his wigwam. After some conversation, the Sachem thus addressed the Missionary.—“Sir, me tell you a story : My wife have two boys, twins ; both of them as pretty as the two you tell me about to-day. One of them she love and feed him ; the other she let lie on the ground crying. I tell her take him up, or he die. She no mind me. Pretty soon he die. Now what shall I do to her ?” Why, said the Missionary, she ought to be hung ! “Well,” said the Sachem, “then you go home and hang your God, for you say he do just so. You no preach any more here, unless you preach more good than this.” The Missionary finding himself amongst a people too enlightened to give credence to his narrow and heart-revolting principles, thought it expedient to seek a new field of labour.

Religious Inquirer.

INTOLERANCE.

When the King of Prussia entered Silesia the first time, a little Protestant town, jealous of a Catholic village, came boldly to request permission of the King, to put all of inhabitants of the village to the sword. The king replied to the deputies, “If that village were to ask my permission to cut your throats, would you think I did well in granting it ?” “Oh, gracious sovereign, (said the deputies,) that would be a very different thing, we are of the true church.”

London Univ. Miscel.

A MORAL PRECEPT.

Try to obtain an equanimity of temper which nothing can ruffle.—Be always calm and cool, the same in adversity as in prosperity, “never elated, never depressed.”

Despotism can no more exist in a nation until the liberty of the press be destroyed, than the night can happen before the sun is set.

PROVIDENCE,
SATURDAY, MARCH 3, 1827.

"Earnestly contend for the faith."

EDITOR'S NOTICE.

The EDITOR takes this opportunity to inform the readers of the *Telescope and Miscellany*, that having received intelligence from a source which leaves no doubt upon his mind, as to the state of facts, relating to the cause which prolonged the discussion between *A Believer in Divine Revelation*, and the late Editor of the *Christian Intelligencer*; he now feels himself authorized to say, that Rev. Russell Streeter was deceived as to the real sentiments of his correspondent, *Theophilanthropist*, at the time he stated that the said *Theophilanthropist* was not a Deist.

We are truly gratified in being able to exonerate Br. Streeter from any, and all suspicion which might rest upon him, in consequence of the statement to which we have referred; and we beg leave to suggest to *Theophilanthropist*, that when he furnishes communications, in future, for any public journal, he will appear to far greater advantage by boasting real instead of false colours.

EDITOR.

FOR THE TELESCOPE AND MISCELLANY.
CHRISTIAN INTELLIGENCER.

MR. EDITOR,

It is still fresh in the minds of your readers, that an unhappy controversy has hitherto existed between the Editors of the *Tel.* and *Mis.* and the late Editor of the "*C. Intelligencer*." No error is, perhaps more common among controversialists, than that of using expressions in the excitement of the moment, which upon review, they would cheerfully recal.

We have carefully reviewed the whole discussion and find that the happiest choice of language was not always adopted: And being now possessed of additional information upon the subject, we are satisfied of the rectitude of his motives, while we acknowledge our regret that any misunderstanding should have arisen between us. We therefore take this opportunity, distinctly to inform the readers of the *Tel. & Mis.* that we entirely

disavow all design of charging the late Editor of the "*C. Intelligencer*" with a willful misrepresentation of facts, by any language which we have before employed.

Signed in behalf of the former Editors, and by their order:

JOHN S. GREENE,
Publisher.

FOR THE TELESCOPE AND MISCELLANY.
COPY OF A LETTER TO MRS. G.

Respected sister in the Abrahamic faith, I hasten to communicate to you a few ideas occasioned by hearing Elder B****'s discourse the other day, as I observed you seemed to hear with a good degree of attention. I do not know how you liked the discourse, but for my own part, I confess I thought it rather confused and not at all calculated to enlighten people. Mr. B. predicated the eternal salvation of man altogether upon certain works of their own, or rather personal conditions, which he may perform; the neglect of which would ensure his endless condemnation and woe! If this be true, mankind are in a most doleful situation, being finite and ignorant mortals "of yesterday, and know nothing;" and beside is a direct denial of divine inspiration, which teaches that salvation is wholly of grace, and not of works. Furthermore, if this sentiment be true, as Mr. B. affirms, how can the paternal, benevolent and merciful character of God be maintained? Could it have been an act of mercy or benevolence in God, to raise up the dust of the earth, and give it an existence, knowing at the same time, that the beings thus created must suffer endless wrath and torment by the hand of their Maker? Or, could it be an act of mercy, to give existence to millions of feeble, weak and dependant beings, and then leave them to themselves in a waste, howling wilderness, exposed to fiery trials and awful temptations, possessed of carnal appetites and passions? without even designing to renovate them by divine grace, and to make them the glorious recipients of happiness in the end? I almost hear you answer in the negative, exclaiming, "The Lord is good to all and his tender mercies are over all his works; for God is love." Again,

To say that the bestowment of the grace of God depends upon conditions performed by man, involves a gross inconsistency, for what condition can he perform while destitute of grace, (or faith) which will be acceptable? The Apostle says, "without faith it is impossible to please God." Hence to talk of performing conditions acceptable to God, void of faith, (or grace) making them the pretext for the bestowment of salvation, is a mere sophism. Because when a man believes the gospel, (which Mr. B. calls a condition of salvation,) he then enjoys salvation, or the gift of grace: he then enters

into rest, and is "passed from death to life has peace in believing, and joy in the Holy Ghost."

Hence if salvation is conditional, resting on the acts of man, then there is no certainty of the salvation of a single individual of our race; which sentiment robs God of his glory—Christ of his inheritance—renders the precious blood of Immanuel of none effect, and leaves mankind in extreme wretchedness and unavoidable despair!

Mr. B. also contended, that the time would come when "the opportunity of becoming the servants and lovers of God, would be over with us," &c. Astonishing! What is such an assertion but a manifest denial of the mercy and immutability of God, and charging him with being a changeable, unmerciful and malevolent monster! Why does Mr. B. suppose that God is ever good and merciful? Ans.—Because he grants mankind an opportunity of performing conditions of salvation, whereby they may secure the mercy of God. Does Mr. B. believe with the scriptures, that God's "mercy endureth forever?" Ans.—No. For he contends that a time will come when men shall be denied the mercy of God, and not allowed an opportunity of becoming the servants and lovers of "our Father in heaven." How much better, then, is Mr. B's sentiments, than rank Deism? Not a whit! The scriptures declare that God is unchangeable without variableness or shadow of turning; hence if God be "God to all, and his tender mercies are over all his works," he always was good, and always will be the same throughout the endless ages of eternity; and will bring every creature, finally, to love and serve him with one consent.

Mr. B. also said, "there was provision enough provided for all, yet, if we did not eat we should starve to death," &c. This may be true, yet all are dependant on God for food, and equally dependant on him for an appetite to partake of it; and when this is given, there is no danger but that they will all partake of the food if set before them: for Christ has said, "the bread of God is he that cometh down from heaven, and giveth, [not offereth,] life to the world." Surely, then, if Christ giveth life to the world, the world will be all made alive in him by it; consequently none will starve to death, for "as in Adam all die, even so in Christ, shall all be made alive." That you may profit by the foregoing, is the desire of your sincere friend and brother in the Abrahamic faith

J. M****.

C****, June, 1825.

MORAL TENDENCY OF UNIVERSALISM.

There are some people in the community, who, though they are not prepared to say that the doctrine of universal salvation from sin, is not both reasonable and indeed scriptural, yet think that it is calculated to have

bad tendency on youth. Young persons, say they, are already sufficiently prone to throw off the restraints of religion, and to indulge in levity and riotous practices. Hence they need a severer discipline than universalism presents. We would speak with seriousness and charity upon this subject, because we believe that many, who raise this objection to our views, are very well meaning people, and have, or think they have, at heart the interests of the rising generation. We would give them credit for honesty, but believing that their apprehensions originate in a gross misunderstanding of our doctrine, we would ask the privilege to make a few remarks tending to show, that the morals of youth would not be endangered by a belief in universal salvation.

When we use the phrase—universal salvation—we mean to include all the other parts of the system, of which this is the result, viz. the unalterable and impartial love of God towards man,—our obligations to love him in return,—heinous nature of sin, and the certainty of its being punished until reformation is produced. Now is it dangerous for youth to be taught, that God is their Father; that he loves them; that they are under obligations to love and obey him; that to offend him is wicked, and that he will punish them for their sins, until they conform to his holy requirements? In short is it dangerous for young persons to believe, that the whole of the divine administration is ordered in infinite love, and that though, by his chastisements, “he cause grief, yet he will have compassion according to the multitude of his mercies?”—That the result of his administration over mankind shall ultimately be the reconciliation of all things unto himself?

On this system there can be no encouragement given to continue in sin; for it assures them, with an awful solemnity, that “the wicked shall not go unpunished,”—that they must be miserable as long as they are sinful,—that the sooner they become virtuous the better, as their opposition to God is useless, since they will, at last, be obliged to give it up and yield that obedience which God requires.

Such a representation, it appears to us, is more than any thing else, calculated to convince them of the necessity of virtue and piety, and secure their love and confidence towards the God who made them. It teaches them, that he is their eternal Father,—it appeals to all generous and delicate sentiments of their useful hearts, and engages their warmest admiration of his character, and cannot but have a salutary control over their lives.

Is it dangerous to the virtue of a child to convince him that his earthly father loves him—that he desires his welfare, and, through the discipline to which he, in greater wisdom, subjects him, will prompt to it? That all the chastisements of the father, are

inflicted for the good of the child, and will be continued until that good, through his obedience, is effected? We have yet to learn that if you tell a child his father loves him, you introduce a doctrine dangerous to his virtue. No; convince him of this, and you will be much more likely to engage the returning love of the child, than you would by preaching to him the terrors of his father's revengeful wrath, and representing him as an enemy rather than a friend.

Why then is it any more dangerous to represent his eternal Father in a light, that is also calculated to enlist his admiration for, and beget his confidence in him? Tell him then, that God is a stern and inflexible Being—that he has subjected him “to all the miseries of this life, and the pains of hell for ever,” on account of a sin committed by a person six thousand years ago; tell him that he holds in his hand the thunderbolts of omnipotent vengeance, and is about rising to plunge his hated soul into the unquenchable billows of merciless wrath; and you may bring terrors as dark as tenfold night over his mind—you may drive him to distraction, and unstop the fountain of his tears; but they will be tears of terrified sorrow, not those of affectionate gratitude. Tell him this, and he may dread the God who made him, and secretly regret that such a Being fills the throne of eternity, but he will not love him. He may obey too; but it will be with the reluctant step and trembling servility of a slave; not with that filial veneration and cheerfulness which alone can be acceptable to Heaven.

Every person acquainted with the condition of the youthful mind, knows that in order to secure its affection, such representations must be made as are amiable, kind and lovely. It revolts at scenes of cruelty, and cannot be made to contemplate them unmoved; until, through the influence of a false theory, or that of bad example, it is taught that cruelty is sanctioned by the divine, as well as by human conduct.

The doctrine of endless tortures can have no charms for the tender, sympathizing and generous minds of youth. It can never lead them to admire and love the character of him who inflicts such torments; and any thing that is not calculated to do this, is so far from being servicable, that it must be injurious to morality and religion. If people are the friends of the rising generation, let them not apprehend any bad effects from a doctrine whose peculiar virtue it is to represent the character and government of the Most High in such a manner, as to draw from the inmost recesses of the soul the sweetest and most acceptable sentiments of ardent gratitude, admiration and praise.

We yield to no persons whatever, in an anxious solicitude for the welfare and happiness of the rising generation. We want to see them virtuous. We desire to see them religious. But we should have a meager

hope of rendering them such by the barbarous revolting tale of endless miseries. Let them place their confidence in an eternal Father, whose goodness is commensurate with his power, and whose salvation is as extensive as his own unbounded love. This faith shall lead them, with a steady hand, through the giddy paths of youth, and conduct them into “the ways of wisdom,” which are those of pleasantness and all whose paths are peace.”—*C. Intelligencer.*

REGENERATION.

The doctrine of regeneration is in strict conformity to that of predestination and election, and partakes of the same mystical nature. If taken in a literal sense it directly tends to destroy all moral obligation and responsibility, annihilating the freedom of volition. How man can be responsible for his conduct when he is from irresistible necessity compelled to act as he does, is to every reflecting and rational mind, an enigma, that never can be solved. The doctrine of regeneration as it is generally held forth, consists in being born of the spirit, by grace. The subjects of regeneration or the new birth are represented to have no agency in it whatever—they are as passive as they were in their original entrance upon the stage of existence. For grace is a prerogative of Jehovah; in other words it is mercy extended to the sinner. None but God possesses, and who but God can bestow it? All have transgressed and become guilty, and we can do nothing of ourselves to merit or obtain salvation. What then? why notwithstanding the grace of God is limited, this is our hope of salvation. But the rules of logic which demonstrate the mercy of God to be limited, have never been unfolded. On the contrary is there not abundant testimony that all the attributes of the Almighty are infinite? Should any one presume to prescribe bounds to the omnipotence of God, would he not be treated as a lunatic? Why then should those escape with impunity, who attempt to limit his grace? Does not every thing in nature and providence conspire to convince us of the truth of the scripture declaration “his tender mercies are over all his works.” If the doctrine of regeneration inculcated a moral change or improvement, and that this improvement was within the power of all, every rational being would not only give to it his full ascent, but by this conviction would be induced to the practice of virtue and morality. But teachers of ethics and theology exclaim against the insufficiency of morality—and unless it is blended with the supernatural, it is of little or no avail. If mankind could be induced to believe that a reformation of conduct is accomplished by supernatural agency, would they not become less circumspect in their deportment? But simple facts, and plain demonstration are not calculated to facilitate the designs of those, whom selfishness may

prompt to mislead the credulous. Why some are elected, regenerated, and admitted into the kingdom of heaven, while others, not more guilty, are excluded, is a sublime mystery! And the rules of justice that consigns the reprobate to everlasting torment, are equally mysterious! Mystery is the strong fortress to which the advocates of election and regeneration resort in triumph; but the powerful rays of the sun of science have begun to pierce the walls of ignorance and superstition, and to enlighten the dark horizon of the human understanding. Let truth and reason prevail, and the thick mist that envelops the intellectual powers of man in darkness, will soon be dissipated and the God of nature and revelation will appear in all the beauty, order and harmony of infinite goodness and benevolence. R. Inquirer.

It gives us pleasure to be able to state that our friends in Wilton, Me. are about organizing a universalist society in that town.

The new Universalist Meeting-House, at Winchester, N. H. was solemnly dedicated to the worship of Almighty God, on Wednesday, the 17th of January. Rev. Robert Bartlett was the only officiating clergyman present. Text, 1 Cor. xiii. 4, 5, 6. This house is designed, in the lower part, for the district school, there being two large rooms on the lower floor; the upper part for meetings. This is all neatly divided into slips, with a handsome desk on one side, at the centre. The late Daniel Hawkins, Esq. left a sum of money, which he ordered to be appropriated in the erecting of this convenient building. Thus we behold the man who was never weary in doing good while he lived, extending his influence for the benefit of mankind after his death. May the righteous be had in everlasting remembrance.

LITERARY.

We are happy to learn from the Christian Repository, that our br. S. C. Loveland, well known as a first rate classical scholar, has now in press a "Greek Lexicon, adapted to the New Testament, with English definitions." The work will contain between three and four hundred pages of 24s, and is expected to be published sometime in the course of the present year. This work is said to be the product of much labour, in which the able author has been engaged for a number of years.

Such a work is very much needed, and we have no doubt that it will meet with a ready and extensive sale.

To Correspondents.—The unexpected absence of the Editor prevents the insertion of the Reply to Theophilanthropist; and also the Review of Dr. Emmons' Sermon.

Several communications are on hand, and shall be attended to, as convenience permits.

Married.

In this town, on the 18th ult. by Rev. Mr. Pickering, Mr. Theodore D. Fenner, to Miss Mary Maynard, all of this town.

On Sunday evening last, by Rev. Dr. Gano, Mr. Charles W. Henry, to Miss Mary A. Hall, both of this town.

Died.

In this town, 21st ult. Mary Ann Tilley, daughter of Mr. Stephen Smith, aged 5 years and 6 months.

Same day, Mrs. Elizabeth Cutter, widow of Mr. Thomas Cutter, in the 82d year of her age.

On the 20th ult. Mr. Alpheus Hawkes, in his 34th year.

On Saturday last, Mr. William Dexter, aged 72 years.

On Sunday last, Mrs. Dorothy Smith, wife of Mr. John Smith, of Smithfield, in the 71st year of her age.

On Saturday last, Abby Susan, infant daughter of Mr. James C. Greene, aged 1 year and 24 days.

On Sunday last, Mr. James Fenner, aged 27 years. In Pawtucket, on Tuesday last, Mrs. Angelina Tompkins, wife of Joseph Tompkins, Esq. aged 26 years.

In Olneyville, 21st ult. Jude Sabin, a woman of color, aged 66 years.

CHRISTIAN VISITANT.

A few copies of Nos. 1 and 2 are received. Those who have inquired for them are invited to call soon.

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Golden Calf,
and a variety of Dedication and Installation Sermons; and Discourses on various subjects.

JUST RECEIVED,

A No. 110 1-2 Westminster-Street,
A REPLY to a Tract published by the American T. Society, entitled "A Strange Thing"—by the Universalist Book Society of New York—16 pages, 4 cents single—10 for 25 cents, if for distribution.